

him. He can pay also by his wife or daughter.¹ Amongst the Ewe-speaking tribes a woman who is condemned to a fine may sell or pawn her children, if her husband will not give her the amount to be paid. The husbands often hold back until the women pawn the children to them, whereby they obtain complete control of the children.² Their slaves are criminals and debtors, or, if foreigners, are victims of war or kidnapping. They are not regarded with contempt, are well treated, do not have as hard a lot as an English agricultural laborer, and often attain to wealth and honor. The master-owner may not kill a slave.³ In Bornu the women slaves find favor in the eyes of their masters, and by amiability win affection. If they have children they win a firm position, "for only the most stringent circumstances could compel a Moslem, whose ideas are reasonably correct, to sell the mother of his children." ⁴ The Somal and Afar do not deal much in slaves. They use women and a pariah class. A Somal is never slave to a Somal, and war captives are not made slaves. Also amongst the Galla it appears that debtor slavery does not exist. Criminal slavery does, however, exist, and is used by the chiefs. It is honorable to treat slaves well. In Kaffa the slaves are lazy and pretentious, because they know that their owners do not look to them for labor, but speculate on their children, whom they will sell.⁵ In general, in East Africa, the master-owner has not the power of life and death, and the slave has a right of property. "A headman (of a village) in debt sells first his slaves, then his sisters, then his mother, and lastly his free wives, after which he has nothing left." ⁶ Stuhlmann ⁷ says that slaves in Uganda are well treated, as members of the family. Brunache ⁸ says the same of the Congo tribes so far as they have not been contaminated by contact with whites. This may be regarded as characteristic of African slavery. The Vanika of eastern Africa are herding nomads. They cannot use slaves, and make war only to steal cattle.⁹ Bushmen love liberty. They submit to no slavery. They are hunters of a low grade. They hate cattle, as the basis of a life which is different from (higher than) their own. They massacre cattle which they cannot steal or carry away.¹⁰ Mungo Park described free negroes reduced to slavery by famine.¹¹ In Ashanti a man

and a woman discovered in the act in the bush, or in the open air, are slaves of him who discovered them, but they are redeemable by their families.¹² Ashanti slavery is domestic and very mild. The slave marries his master's daughter and plays with the master. He also eats from, the same dish.¹³ Slavery

¹ *Globus*, LXXXI, 334.

³ *ffoj* ^ 213 } 22a

² Ellis, *Ewe-speaking Peoples*, 221. ⁴ Nachtigal, *Sahara und Sudan* ^ I, 684 ff,

⁵ Paulitschke, *Ethnog. Nordost-Afr.*, I, 260; II, 139.

⁶ JAI, XXII, 10T.

¹⁰ *2bid.*, 57.

⁷ *Hit Emin Pascha*, 186.

^u *Pinkertorts Voy.*, XVI, 885.

⁸ *Cen. Afr.j* in.

¹² Ellis, *Tshi-speaking Peoples*, 285.

⁹ Ratzel, I, 449.

is *Met*, 290.